

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, JUNE 10, 1909.

NEW SERIES VOL. XI. NO. 23.

United Kingdom Baptist Letter.

(Special and exclusive to the "Baptist Record" from our own correspondent, London, England).

Baptists are still discussing the great events of the late meeting of the Baptist Union. As with the Congregationalists, great attention was paid to the question of the ministry and its sustentation.

In his address at the meeting at the Baptist Assembly, at the Bloomsbury Central Church, the Rev. J. H. Shakespeare, the secretary of the Union, said that thirty-five per cent of the Baptist Union pastors who had been in their spheres twelve months were definitely seeking a change. Beyond that there were one hundred and sixty ministers who were unemployed and had no visible means of subsistence.

These startling facts, coupled with the others that there was an increase in the number of churches but a decrease of six thousand in membership gave the assembly great food for thought, and as we have said, has led to a great discussion upon the proposals to remedy these things. Practically all the great British churches of the present time are devoting their attention to the vocation of the Christian ministers, it being recognized that serious questions have arisen which call for immediate settlement.

As is now old news, the Congregationalists are raising a fund for a million and a quarter dollars to put matters straight in their own church, and the Baptists on their side hope to carry a scheme through whereby is provided a minimum stipend for each minister, the scale for the unmarried being from five hundred to six hundred dollars and for the married from six hundred to seven hundred and fifty dollars.

To do this means the inauguration of certain plans whereby perhaps the partial connexionalising of the denomination will be affected, but far-seeing Baptists are not frightened at this.

It is widely recognized, as Dr. John Clifford says, that Baptists have no lack of men for the ministry, the trouble being in part rather that we have not positions for all the men who have been trained. The need to be met is that of money and of the machinery for using it without imperiling the integrity of the church constitution. These it is that the associations will be facing in June when they consider the scheme sent on to them from the spring session of the Baptist Union. No matter what the cause is there seems no doubt that through all the free churches there is a great drawing together of Christians, and it is becoming

recognized that no Church need give up its autonomy or its testimony to the value of autonomous church life should their sympathies with the church catholic be widened and deepened.

As a result of much of the discussion it is urged that over-concentration of attention on forms of church government is neither good for Episcopalians, Presbyterians, Congregationalists, Baptists nor Methodists, and it is felt that the twentieth century will assuredly see a marked diminution of "denominationalism," all churches learning something from one another.

The Rev. J. H. Shakespeare, M. A., puts all this into a crystalized form when he points out that it is very significant that both the Baptist and the Congregational Unions should have made chief business of their recent spring assemblies an elaborated scheme relating to the ministerial problem, this being the central nucleus that has led to the perception of the wider problem and to proposals for its solution.

In the discussion between leading Baptists many fervent out-pourings have been produced. Those Baptists who fear that harm will result to the denomination should the scheme go through, require to be shown that in the first place the scheme is practicable, and secondly, it does not carry within it the danger of dividing the denomination into two sections, one that we might call connexional and one congregational, both being feebler from the separation. Again the opponents of the scheme, or perhaps we should say, the critics, ask what likelihood there is that the churches needing aid will accept the control suggested by the scheme, and if the churches above the financial dividing line would really take on the burden of raising the necessary extra amount required for the maintenance of churches below the, shall we say, "poverty" line. Those who are strongly in favor of the new move are convinced that the present scheme with the sustentation, which is an integral part of it, will go a long way towards the meeting of present day pressing needs with as little interference with the independence of the churches as possible.

The scheme is rightly designated a federation on the lines of a voluntary union, and if a proper understanding is read into the words "voluntary union," they ask where will congregational independence suffer.

Mr. Shakespeare himself has very clear ideas upon the whole question. He points out definitely that he is not a Connexionalist and that he believes that the congrega-

tional system has with itself the power to cope with those evils which necessarily arise in the working out of any human system. He accepts as his definition of Congregationalism the one which declares that the Church is a society founded by Christ Himself in which the will of Christ is the supreme authority and in which all its members are responsible to Him for maintaining His authority.

He denies that the terms "congregational" and "independent" are necessarily synonymous as absolute independence would be averse even to the loosest kind of federation, association, or union, and what is more, he declares it would be contrary to the New Testament. He declares that the scheme in no way traverses the government of any particular church by the members of that church, and that it is not contrary to self-government for any aided church to call its pastor in conjunction with the county association.

The Rev. John H. Shakespeare, M. A., (London), the secretary of the Baptist Union of Great Britain and Ireland since 1898, was born at Malton in Yorkshire in 1857 and was educated at University College, London and the Regent's Park Baptist College, taking his B. A. (honors) in 1881 and his M. A. degree a year after, becoming in 1883 the minister of St. Mary's Baptist Church, Norwich, remaining there for fifteen years. He is the editor of the "Baptist Times and Freeman" and the author of an excellent book on Baptists and Congregationalist pioneers.

All Baptists of course rightly fear the great evils of centralization and all are thorough believers in the congregational system, and are convinced the strength which has characterized the Baptist Church is due largely to the spirit of independence and the power to manage their own affairs. Any scheme, therefore, of ministerial settlement and sustentation which would transgress these principles is doomed to failure. That the council of the Baptist Union is keenly alive, not only to necessities, but to dangers, is shown by the fact that the January scheme was withdrawn in favor of the April one. This proves that the council's desire is not to press forward any particular scheme, but to meet the great need of the denomination, and that it would be guided by the voice of the churches.

The great labor of the secretary of the Union in dealing with this important question, his readiness to listen to and consider the most divergent views, to discard this and

(Continued on page five.)

Letter No. 12. To One Who Asked Me to Show Him Wherein Baptists Differ From All Other Denominations.

My Dear Friend: You want me to tell you wherein Baptists differ from all other denominations. I cannot do this better than by writing you a few brief letters, setting forth in the simplest way I can, what is commonly regarded as "Baptist doctrine." Now, there is a difference between a "creed" and a "doctrine." A doctrine is a statement of belief regarding a single point; a creed is a summary statement of doctrines. The "Westminster Confession of Faith" is the creed of the Presbyterians; but the faith which the confession professes to confess, when dissected into its parts, is Presbyterian doctrines. And the "Twenty-five Articles of the Methodist Episcopal Church" is the creed of the Methodists; but what these twenty-five articles stand for, separately considered, are Methodist doctrines. Now, the main difference between the Baptists and all other denominations—the difference about which all the other differences gather—is, Baptists have but one doctrine. That is why they have no fixed "creed." It takes summarized doctrines to constitute a creed, and the Baptists haven't doctrines—but a doctrine. And what is Baptist doctrine? It is a system of truths of which system, the Christ of the Bible is not only central, but essential and supreme. Baptist doctrine is, indeed, Christocentric. If it were a wheel, and every spoke in that wheel were some one of the system of truths constituting our faith, then Christ would be the hub and every spoke would have an inseparable connection with Him. Take away our Lord Jesus Christ, so that we cannot know where you have laid Him, and, as Baptists, we have no doctrine left that is worth our while. There is but one really correct Baptist credal statement, and that can be expressed in three words: "Jesus Christ Only."

Thus we are, and always have been, a creedless people. But, centering in Jesus Christ are certain truths—some of which are no longer the exclusive belief of the Baptists—but truths for which they stood before there were any Protestant denominations, or even Pedobaptists, and of which they are today the best exponent:

1st. The Lost Condition of Man.

The Christ Himself said that He came to seek the lost. Whatever He meant by that word "lost," it applies to all men and women in a state of nature. Spelled out full it means the depraved state of the human heart. And Baptists accept it without paring it down. They contend that men and women are lost by nature—lost in Adam; and that when they are born they need a Savior before they need clothes to wear.

2nd. No One Can Save Himself in Whole or in Part.

To say that man is born lost is but another way of saying that he is born dead. There is no life-germ within him. If he reform himself to the extent that he keep the whole law, still he is but a spiritually dead man, who by sheer will-power forces himself to do right. A corpse is none the less dead because it's dressed up. Yes, men are born spiritually dead.

Reform them as much as you may. That can't give them life. It is like washing the dead man. Instead of washing him, if you could put life into him, he would get up and wash himself. That is what regeneration is, and that is what it always does. None can regenerate but Jesus Christ only; but the regeneration He works in us always produces reformation in our outward lives. But no sort of reformation can give birth to regeneration. Men are no more self-born the second time than they are self-born the first time.

3rd. Jesus Christ Only Can Give Life to Dead Men.

And this is another way of saying that Jesus Christ only can save men from their sins. He Himself affirms that He is the Way, the Truth and the Life. The life-germ which all men must have, if they have spiritual life at all, is in Him only. Before He came they had spiritual life like we have had it since He came. Necessity forced them, like the Old Testament which has so much to say about Him, to look forward to Him as the promised life of men; while we, like the New Testament which has so much to say about Him, look backward to Him as the promised life of men. But, thank God, under grace, the forward look at the cross, and the backward look at it, is just a great distinction without a difference! Every sacrifice that was ever laid on Jewish altar was efficacious to atone for sins because it typified the Christ of both Testaments, who, as the Lamb of God slain from the foundation of the world; was to be offered up as the Atonement for the sins of all.

"No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

Jesus, my Lord, thy blood alone
Hath power sufficient to atone;
Thy blood can make the foulest clean—
Thy blood avails for me."

All the infants that die, go to Heaven—not because they have life within themselves, however. They go there as sinners saved by grace—just as all others go there.

There is a moment in everyone's life, when, at one instant, he is not responsible to God on his own account. The next in-

stant he is. Now, when these two moments are so close together and yet so wide come, everyone must ratify for himself what has already been done for him in Christ Jesus.

To illustrate: They did not ask me I wanted to be born. I was born in Mississippi. My father moved into Alabama before I was old enough to act for myself. But when I began to act for myself, I did what my father did for me, by being born in Alabama. And while Mississippi is a great State (and here the analogy fails) and while I often go back into that State yet I always speak and think of Alabama as my home. So when the time comes for everyone's life when he must ratify what has been done for him in Christ Jesus, he can see the situation just as it is, he can see his life moving about sin as it is, and the Christ of the Bible standing behind him, and begging to be allowed to take life, which has been guilty all along, in a general way by the act of Adam, but becomes guilty in a specific way by his choice, from about its sin-centre and it about His own life-producing life new centre. How helpless man by himself! A dead life moving about a dead producing centre! But if he will listen to God and let God have His way with him by His Holy Spirit, will take his life about that old centre which keeps producing death, and He will put it about a new centre which keeps on producing life, first, and then life more abundant.

Now, the desire on the part of man, to be taken away from all old centre, and the determination to be taken away from all old centre, shall be, they call "repentance." To desire for it to be put about Jesus Christ, the new centre, and the determination to be taken away from all old centre, shall be, they call "Faith." It is possible to exercise the one desire and the one determination without the other, but the one desire and forming the other determination.

It is either letting loose one thing in order to take another, or, in taking the one, the other is let go. What is the difference? I think that whether we first or believe first depends largely on the way we think about it.

A lawyer was cross-examining a witness relative to the positions of the doors, etc., in a house in which a transaction was alleged to have occurred. "And now, my good man," said the lawyer, "will you be good enough to tell me how the stairs run in the house?" The man looked dazed for a moment, and he asked: "How the stairs run?" "Well," said the witness, "when I am up-stairs I go down and when I am down-stairs I go up." I think he was correct; don't you? And just so it is with repentance and

I may say I turn my face to Christ, and, in doing so, I necessarily turn my back upon sin. That is making the claim that I believe first, and then repent because I believe. Or, I may say that I turn my back on sin, and in doing so, I necessarily turn my face to Jesus Christ. And that is making the claim that I repent first, and then believe because I have repented. What is the difference? The answer—the result—is the same.

Now, the entire transaction on man's part is called "conversion;" and the entire transaction on God's part is called "regeneration"; and by the work of the Spirit, first on the life and then in it, the birth of it all is a new creature in Christ Jesus. This is the meaning of II. Cor. 5:17: "If any man be in Christ, he is a new creation."

Baptists stand alone in maintaining that the new birth is entirely the work of God, without the intermediary effort of pope, priest, or any such thing, denying in no uncertain terms that even the sprinkling of a little water on a baby's head helps God out any in the great work of His regeneration. I'll write you further later.

Yours sincerely,
R. S. Gavin.

Huntsville, Ala.

Miscellaneous.

Church Destroyed by a Goose.

It is historical that ancient Rome was saved by a goose. The writer heard of a Baptist church that was destroyed by a goose. It was in the far West (Bro. J. B. Gambrell's country, and before he went there). Two of its members were farmers, and joined fences. One of them owned a flock of geese and one day the flock crossed the fence and got into the field of the other, who in a fit of anger shot into the flock and killed a goose. There was serious trouble between these two saints (I) of the Lord which was carried into the church. Both men had large family connection in the church and sides were taken. After much contention, and war of words and bitterness, the meeting broke up in a storm and the membership left the house never to return. Years passed and the house of worship rotted down. Yes a church was destroyed by a goose. What a pity, you say. No it was not a pity. For a set of men who claimed to be the sons of God, heirs of God and joint heirs with Christ to an eternal heavenly inheritance, to fall out and destroy a church over a six-bit goose made it plain that they did not have enough religion to keep house for God and ought to have dissolved the church, and the sooner the better.

Baptist church government is the scriptural kind and is intended for churches of regenerated people; people who love God and each other and possess forgiving spirits,

and for such people it is the best. But for others of a different spirit the pop of the Episcopal ecclesiastical whip is the best and best suited.

Imitation of Christ.

One of the best books I have in my library is "Imitation of Christ," by Thomas A. Kempis, who was a Catholic. When one reads it he realizes sorrowfully how far short he comes of the ideal. Who that knows Christ does not aspire to be like him, and who that aspires to be like him does not realize how far short he comes of measuring up to the original. Recently a large number of persons in one of Evangelist Chapman's meetings in the North resolved publicly to "live as Christ lived." Noble aspiration to be sure, but a resolution much easier made than carried out. Of course every one who is born of God partakes of the divine nature and is Christ-like and desires to "live as Christ lived" and does so in a modified sense, but one cannot leap at one bound into "the fullness of God." A little tot of a boy may aspire to be as big as his father, but it will take years of growth before he is developed into the man his father is. How sad the thought that so many children of God remain babes and become dwarfs. How many spiritual-minded, intelligent Christians do you know. It would seem that many of us will do our growing when we reach the other and better land.

Sin of Covetousness.

This sin is not confined to unregenerate sinners but it afflicts the people of God. It is among the most deceptive of sins from which the most pious should pray to be delivered. Question: Did you ever hear a person confess that he was covetous or that he or she had a bad tongue? This sin is at the bottom of most of our stingy contributions to the cause of Christ. There is a remedy for this peculiar phase of that sin, but some may regard the remedy as being worse than the disease. The remedy is give, give, give, and the tenth of all our income should be the minimum. Why not? If we were under the law and failed to give the tenth (10th) our God would call us robbers. Do I hear a voice saying "Thank God we are not under the law but under grace, glory hallelujah!" Yes, we ought to thank God that we are not under the law, but under grace. But shall we commit the sin of covetousness because we are not under the law but under grace? God forbid. Dear reader, do you give the tenth of all your income? If you do not, suppose you try it. If you do you will be glad all your days. Do you say, "O Brother Bowen that's too much for me to give to God." Aha, I see.

Weeping Times Seem Ended.

The days of weeping penitent sinners, and weeping Christians, under the power of

gospel preaching seem to be ended. This writer remembers fifty years ago and on up and when it was very common for penitent sinners to cry and weep out their sins, and when Christians made much use of their handkerchiefs wiping their weeping eyes in the house of God. How very seldom do you see such nowadays. Who can account for this change? I cannot, but suggest that there used to be a deeper work of grace than there is today. We give more money to the cause of Jesus, but I doubt if we of this day are as profoundly moved by the Spirit of God as were the people of those times. Sinners are converted with dry eyes, join the church with dry eyes, sing with dry eyes, hear the gospel with dry eyes, while older Christians have no use for handkerchiefs at church so far as weeping is concerned. Yes, the times of weeping are ended and we are none the better for it.

O. D. Bowen.

To a "Reader Wanting Light."

In the first place, brother, you are wrong on the Baptist position. The Baptists do believe in living above sin. They condemn any sin and all sin; but they do not believe any one lives a perfectly sinless life. Compare Eccl. 7:20 with Rom. 7:18. The Baptists believe in going into an the world and preaching the gospel to every creature, but we do not believe that any has done or can do this. The Baptists believe in keeping all the commandments and observing all the precepts of the Bible (not as a means of salvation), but we do not believe any man has done it, or will do it. This shows clearly the Baptist position of salvation by grace through faith in Jesus Christ. Eph. 2:8.

The Baptists believe that saved people ought to be blameless and harmless, without rebuke (Phil. 2:15), and do all the good they can; but we do not believe any one comes up to this standard. We believe in being crucified with Christ and Christ living in us and we living by faith. Gal. 2:20.

The Baptists believe that we now see through a glass darkly and know in part. (I. Cor. 13). Then if our vision is obscured and our knowledge is imperfect we might do wrong and not know it, and wrong is sin.

But what is sin? The Baptists take the Bible definition for sin, as we take the Bible for everything. The Bible gives five explicit explanations of sin. Now to the law and testimony; and let God be true and every man a liar. (Rom. 3:4).

1. Sin is the transgression of the law. I. John 3:4. See also I. John 5:17.
2. Whatsoever is not of faith is sin. Rom. 14:23.

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The Baptist Record,

CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice.
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

T. J. BAILEY, Editor and Manager.

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Our types last week made Bro. W. H. Patton say "Mrs. Augusta Evans Nelson," when he said Mrs. Augusta Evans Wilson.

The Baptist Standard of June 3 is the special Seminary issue, and is both attractive and informing, showing what has already been accomplished through the Southwestern Baptist Seminary at Waco, Texas.

The Lexington Church has located a pastor in the person of Rev. T. W. Green, who has entered upon his new field. The church is much pleased and hopeful.

The South Mississippi Baptist Sunday School and Young Peoples' Convention will be held in the Baptist Church, Columbia, Miss., June 29 to July 1, 1909. All the railroads into Columbia will give reduced rates on the certificate plan, and the entertainment at Columbia will be both free and bountiful. Every one who attends will be sure to receive great benefit.

A friend has called our attention to the following paragraph in The Baptist World: "The Baptist Record, Mississippi, and the Western Evangel, Texas, both do The Baptist World the honor of quoting from its columns in full Dr. J. B. Gambrell's article, 'A Picturesque Order of Baptists,' the

"spit-devil" kind. But both papers neglected to give The Baptist World credit. We are sure it was an oversight in both cases."

We beg to call the attention of our honored contemporary to the fact that the article in question was not copied from any paper, but was bought from Dr. J. B. Gambrell, and appeared in The Baptist Record as an original paid article. We cannot speak for The Western Evangel.

The revival meeting in the First Church, Jackson, in which Evangelist Luther Little did the preaching closed on last Sunday evening. It ran fifteen days, and included three Sundays. For ten days or this time it rained every day and some days nearly all day. But the congregations were the best we have ever seen for this length of time in this church. The sermons without a single exception were fine. As a result of these services we have 72 new members, giving to the First Church 750 in its membership. Christian people were quickened and edified, and a general uplift was experienced by the church.

Bro. Little is one of the leading Home Board evangelists and proved quite popular with Jackson people. It occurs to us that the Home Board made no mistake in laying hands on him. He is a native Mississippian, and Mississippians delight to honor Mississippians. Brother Little is most kindly remembered by our people, and will always meet a hearty welcome from them. Pastor Yarbrough is much encouraged, and to him much of the credit of our good meeting is due.

The entire exercises of both Mississippi and Hillman Colleges were full of interest and did credit to the faculty as well as the students. It was thought by many who attended that the evidence was present on every hand of the very best session's work that has ever been done. The truth about the whole matter is, we have one of the best lot of men ever associated together in a faculty, from the president down.

Owing to the prevailing financial stringency the number of students was a trifle smaller than the previous year, but the interest, deportment and achievement of the session compensated for the shortage in students. There were as many students there as could be well cared for. This fact thrusts upon us afresh the pressing need of improvement and enlargement in our buildings. We cannot conscientiously ask more students to come unless our accommodations were adequate to their needs. The Baptists of Mississippi are well able to make our equipment adequate to the needs of all, and we ought, and must do it.

Apportionment.

The States are apportioned the following amounts:

Alabama, home missions, \$24,000; foreign missions, \$35,000.

Arkansas, home missions, \$13,000; foreign missions, \$15,000.

District of Columbia, home missions, \$4,000; foreign missions, \$6,000.

Florida, home missions, \$7,500; foreign missions, \$7,500.

Georgia, home missions, \$45,000; foreign missions, \$80,000.

Kentucky, home missions, \$45,000; foreign missions, \$40,000.

Louisiana, home missions, \$9,000; foreign missions, \$10,000.

Maryland, home missions, \$9,500; foreign missions, \$12,500.

Mississippi home missions, \$26,000 foreign missions, \$36,000.

Missouri, home missions, \$29,000; foreign missions, \$32,000.

North Carolina, home missions, \$21,000; foreign missions, \$45,000.

South Carolina, home missions, \$25,000; foreign missions, \$46,000.

Oklahoma, home missions, \$3,500; foreign missions, \$3,500.

Tennessee, home missions, \$20,000; foreign missions, \$27,000.

Virginia, home missions, \$32,000; foreign missions, \$68,000.

These columns give a total of \$360,500 for home missions and \$538,500 for foreign missions, making a grand total of \$899,000. Last year there was given to home missions \$283,436 and to foreign missions \$460,797, or a total of \$744,233. The South, therefore, to meet the apportionment must give \$155,000 more to both of these objects than was given last year. Under favorable circumstances by a persistent, united effort, we can raise this sum. The time to begin is now, right now.

Mississippi is asked for \$26,000 for home missions and \$36,000 for foreign missions, making \$62,000 for both. We gave last year for home missions \$22,060, and for foreign missions \$31,634, and for both \$53,696. We shall, therefore, have to give this year for both \$8,300 more than we gave last year.

Perseverance.

The Clarion-Ledger wishes it could put its arm around every young man in Mississippi this morning, and urge him to persevere. The young man of today will be the mature man of tomorrow. The destinies of the commonwealth will soon be in his keeping. Governors' judges, bishops, in this democratic government, come from the people.

Honor and shame from no conditions rise. Act well your part; there all the honor lies.

Along with perseverance, have fortitude. Rome was not built in a day. No young man need hope to ascend the ladder of fame with a single step. There is no excellence without great labor. Patience, sobriety, perseverance, fair dealing, a determina-

tion to be something, will bring results as surely as time wears on. Evil communications, bad habits, unreliability will soon evacuate in a rapid gait which leads to destruction.

Now is the time, today, while the flush of youth is on your cheek, young man, to resolve to be an ornament to society, and to count for something. Others have done it. They did not do it by accident. It was not luck. It was pluck. Luck is a word of superstition and ignorance. A great writer has said that "luck is fancy's name for always being at our duty, and so sure to be ready when the good time comes."

Don't wait for something to turn up. Turn it up. Wilkins Micawbers are as worthless today as when Dickens wrote David Copperfield.

To confess that you are unable to do what others have done—accomplish something—is to give up the fight before you begin it.

It was Napoleon who said that victory belonged to the most persevering.

Edmund Burke said: "The nerve that never relaxes, the eye that never blanches, the thought that never wanders—these are the masters of victory."

Carlyle said "Every noble work is at first impossible."

The above from the Clarion-Ledger, edited by Col. R. H. Henry, is reproduced in the hope that every young reader of this paper will profit by it.

The Syllabus for Old Testament Study,

by John R. Sampey, D. D., LL. D., was prepared primarily for the use of students in the Southern Baptist Theological Seminary. It was published first in 1903. This second edition contains twice the amount of material of the first. The list of books on the Old Testament is quite valuable, as it contains the cream of the literature in this department; and the criticisms of the various books will often guide a pastor or student to the very book he needs. Practically all the Old Testament is analyzed, the historical books briefly and the poetical and prophetic books more minutely. A signal service has been rendered the busy pastor and teacher in the preparation of these careful outlines. The chronological chart at the end of the book has been found exceedingly helpful in organizing the Old Testament World for the student. The parallel history of the rival kingdoms of Israel and Judah has been wrought out with great care, and important events among the surrounding nations receive attention. The prophets are placed in their historic setting.

There are chapters giving such general information about the Old Testament and the present status of the Old Testament criticism as will enable the student to read the Bible in the light of twentieth century scholarship. The author is distinctly conserva-

tive in his own critical views, and this book will help the reader to a high estimate of the value of the Hebrew Scriptures. The chapters on the Higher Criticism of the Pentateuch, the Unity of Isaiah and the Date of Daniel are models of condensation and argument.

This new edition contains many valuable biographical outlines. The studies of Abraham, Joseph, Moses, Samuel David, Elijah and other notable men will be found suggestive and helpful by ministers and Sunday School teachers. There are discussions of special difficulties such as the imprecations in the Psalms. In connection with some great books like Job and the Psalms there are brief essays in Biblical theology. The student is introduced to what is sanest and best in the modern way of studying the English Bible. The brief notes on detached passages throw light on texts that are difficult and obscure.

The book closes with a compact survey of the prophecies concerning Christ in the Old Testament. This work is published by Baptist World Pub. Co., Louisville, Ky., and can be had from Louisville, Ky., or from The Baptist Record, for \$1.50 post paid.

(Continued from page one.)

materially modify that, is recognized and appreciated by all, and it has made him, if possible, even stronger placed in the confidence and esteem of the churches than before.

Whilst the Congregationalist Union carried its scheme through on the spot, the Baptist Union referred its scheme to the churches and the association, and the most optimistic views do not hold out any hopes of it being put into operation before the year after next.

It is interesting to note that the debate of the Congregational Union reached at times a point of almost revivalist fervor, and that enormous amounts of money were promised right away. Mr. W. H. Brown, formerly a Baptist, promised no less a sum than fifty thousand dollars toward the million and a quarter required. However, we must now wait upon the further discussion of this great and epoch making proposal.

At the conference held this week at Llandrindod Wells to discuss the Welsh disestablishment campaign and other urgent matters, the main question being perhaps the proposed formation of a Welsh National Free Church council, the president, the Rev. Thomas Law, was able to announce that the council of the Welsh Baptists which had long held aloof from the other churches, had now unanimously decided to encourage all their churches to join the local councils.

A large gathering met at the Spring Soiree of Liverpool Baptist Union last week, and here special reference was made to the memorial drawn up by the Protestant Evan-

gelical Church of Belgium to be submitted to the Belgian Colonial ministers for the total elimination of British and American missionary enterprise on the Congo. The following resolution was proposed by the Rev. John Thomas, M. A., of Myrtle Street Chapel, and was passed unanimously: "That this meeting protests against the proposals to bring the Protestant Missionary Societies in the Belgian Congo under the direct control of the Belgian Colonial government ecclesiastically and financially, seeing that such an arrangement will tend to nullify the freedom of these societies, a freedom secured by international treaty, to make the missionaries vassals to the State and gradually to exclude every missionary worker in favor of Belgian missionaries supported by the Belgian Congo government."

Similar resolutions are being passed by other associations all over the country as, for example, at the annual meeting of the Devon and Cornwall association, where also a large attendance carried a similar protest.

It may be observed here that the minister above referred to, namely the Rev. John Thomas, will leave England for the United States on July 3rd by the S. S. Mauretania on a tour undertaken for the purpose of re-establishing his health. He hopes to resume his ministry at Myrtle Street at the beginning of October, and it is hoped, in view of the state of his health lately and the need for rest, that he will be enabled to resist the invitations to preach and speak which will certainly pour in upon him.

A conspicuous figure in the Scottish Baptist Union has passed away in the person of the Rev. W. Stewart Chedburn. In 1892 he was president of the Union and filled the office in a manner which secured the respect of all. For a minister, he passed away at the comparatively early age of sixty-four. Educated at the University, Edinburgh and at Rawdon College, he had for his colleagues Principal Henderson and the Rev. J. G. Greenough.

About a month ago the pastor of the Bristol Baptist Tabernacle, the Rev. T. D. Rhys M. A., received a call to Williamsburgh Iowa, U. S. A., but to the great delight of a crowded congregation, he has announced his decision to remain in Bristol.

A most effective Baptist institution is the Union Caravan Mission, which under the guidance of the Rev. C. S. Rose does remarkable missionary work throughout our rural districts. Arrangements have just been completed for a summer campaign, the star being made on Whit Sunday. A number of ministers will take part in the campaign during the summer and they will be assisted by Sisters from the Baptist Deaconesses Home.

(Continued from page 3)

3. If ye have respect to persons ye commit sin, etc. James 2:9.

4. The thought of foolishness is sin. Prov. 24:9.

5. To him that knoweth to do good and doeth it not, to him it is sin. James 4:17. Compare Luke 12:47.

With these definitions staring us in the face, we can hardly say that we are sinless. What do you say, reader? Now as to the scripture Reader quotes: I Jno. 1:6: If we say we have fellowship with Him and walk in darkness, we lie and do not the truth." The Baptists do not contradict themselves. Again: I Jno. 3:6: "Whoever abideth in Him sinneth not; whoever sinneth hath not seen Him, neither know Him." Let Paul answer this. He says: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief and yet Paul says, "He was saved of me," etc. (I Cor. 15) and "I know whom I have believed," etc., II Tim. 1:12. Again: whoever committeth sin is of the devil," etc. (I Jno. 3:9). The Baptists believe it, but "for this purpose was the Son of God manifested that He might destroy the works of the devil." Why don't you read all the verse? The Baptists don't take a part and reject a part. Again, "whoever is born of God doth not commit (condemning) sin; for His seed remaineth in him, and he cannot sin (condemning sin) because he is born of God. We believe it and predicate our doctrine of final perseverance on the strength of the blessed truth. Listen: For this purpose was the Son of God manifested, etc., (I John 3:5), and He is our propitiator (I John 2:2). Notice the words "His seed remaineth in him," Thank God, "remaineth in him." "shall not perish but have everlasting life," "remaineth in him." The Christ in us our only hope of glory. Bear this in mind Reader, the Baptists do not believe that everyone who is baptized and joins the church is born of God.

Your last quotation, "Every sin that a man doeth is without the body," is used in comparison to the sin of lewdness which Paul says, is against the body. This dear Reader is simply an outline; read it in connection with the Word. Use the Word as a plumb line and mirror. Trust in Jesus and keep your powder dry; but trust in Jesus and pray that some power, "The gift would give us to see ourselves as others see us."

Joel D. Rice

Some Things Connected With the Southern Baptist Convention Which Occurred Sunday:

(By Martin Ball).

There was a final meeting of the W. M. U. It was reported to have been the best meeting held. The members talked freely of the

best methods of conducting their work. Each showed how the union may be strengthened and pledges of still greater application to the work were made by those who addressed the meeting.

Rev. V. I. Masters, editorial secretary of the Home Board, discussed the importance of the denominational paper. The various committees, the Margarette Home and the Training School marked the close of the conference. These committees were reorganized and planned the work of the coming year. At the close of the meeting on Sunday the ladies departed to their various boarding places full of inspiration and firm in the belief that the work will be better prosecuted during the coming conventional year than ever before.

The amount of work done by the women the past year is marvelous.

Memorial Services.

It is the custom, at each convention to hold memorial services on Sunday afternoon, in memory of brethren who go home during the year. Three distinguished and noted brethren "fell on sleep" and were gathered to their fathers during the past year.

Dr. W. W. Landrum, pastor of the Broadway Church, presided. Dr. Wm. H. Whittsett spoke of the life and work of Dr. J. Wm. Jones. He told of his life as chaplain in Gen. Lee's army and the splendid manner in which he conducted himself. We will remember him as having been the first to establish a Y. M. C. A. in a college. He was in friendly sympathy with the great world in his preaching. He was a patriot and truly loved his country. He was also author of many of the volumes found in the Southern Historical Society.

Dr. J. A. French, who is pastor at Eufala, Ala., where Dr. M. B. Wharton died, paid to the life and deeds of Dr. Wharton, who was a fine scholar, splendid preacher, and loved pastor. As a literary man he produced several books such as "Women of the New and Old Testament," and "Men of the Old and New Testament." He also suited many hymns to the popular airs of the day.

He was appointed Minister to Germany by President Hayes, and the book of travels he has written is among the best things he did.

His ministry began and ended at Eufala, although he served other churches between his first and last pastorate at Eufala. Among his last labors was to build a house for the Lord at Eufala. But he did not have the privilege of preaching in it.

Dr. Lansing Burrows, secretary of the Convention, pronounced a eulogy on the life and work of Deacon Calder B. Willingham of Georgia. He was once vice president of the Southern Baptist Convention. He was taken away in the bloom of life. He was a prince of laymen and left his impress upon

society. A simple transparent, Godly character. He was richly endowed with business tact—a man who succeeded, exceedingly charitable. The number of his benefices will never be known, because he gave modestly and quietly. In his warehouse accounts he set aside a sum for the Savior.

Laymen's Work.

Sunday afternoon a great throng gathered at the Armory to hear the talks at the Laymen's Mass Meeting. The devotional exercises were led by S. R. Whitten, of Jackson. President Levering introduced J. Harvey Taylor as the first speaker. He spoke at length on the various meetings the laymen would have during the coming year and the results that would follow these meetings.

"Bible Stewardship" was the theme of the address of Henry R. Pollard of Richmond, Va. The obligations of "Bible stewardship" are faithfulness and wisdom. There must be faithfulness in getting as well as rendering. There must be wisdom in rendering as well as in getting.

The proprietorship of God is the fundamental principle of the Bible stewardship. "No man liveth unto himself." Laymen have been too willing to compromise their work. We stand on the margin of a new era—one where men and women are to see their duty more clearly. The death-dealing debris of covetousness is being removed. To accomplish this there must be honest faithful and thorough work. There must be developed a missionary spirit. All good men are not missionaries in spirit.

Secretary B. D. Gray, of Atlanta, spoke on "America as a Force and a Field." Dr. Gray said he felt out of place as the other speakers were laymen. He said "I feel as if I am between a Gladstone on one side and a Cicero on the other." The South will be a force in proportion as we make it a field. A field cannot be made a force until you consider it a place of development. The day of opportunity has come.

We never had such a view of this world's affairs as we have at the present time. We have become a world's recognized power in a decade. If we can display our forces, the kingdom will come in an accelerated way. It is only a question of getting our forces together. He challenged the laymen, according to their wealth, to do as well as the preachers. Our wealth must be consecrated to God.

Hon. E. W. Stephens, of Missouri, was the next speaker. His subject was "Christianity as an Investment." He said:

"The obligations of Bible stewardship are faithfulness and wisdom. It is to be observed that there must be faithfulness in getting as well as rendering. There must be wisdom in rendering as well as in giving. The proprietorship of God is the funda-

ment principle of the Bible stewardship. This is this doctrine that it has been taught, but now we emphasize, 'No man liveth unto himself.'

Pew Helping Pulpit.

The pew is now helping the pulpit. So we helped Peter and thereby became the first martyr and furnished Paul the out-let for his first reported sermon. Laymen have been too willing to circumscribe their

We stand on the margin of a new era where men and women are to see their duty more clearly. The death-dealing debris of covetousness is being removed. B. F. Meyer, illustrated it by the fall of the rubbish of the Roman Forum, released a spring of the purest water. To this there must be honest, faithful thorough work. First, there must be developed a missionary spirit. All good men are not missionaries in spirit. John like Peter, hesitated, halted, but had it. The New Testament is full of doctrine. Tell them to stop praying for the coming of the kingdom unless they see its coming. Tell them how Paul lived his whole life on this test of discipleship: 'In all things I gave you an example, so laboring, ye ought to help the

church the sound, sane and sacred standard of the New Testament of giving. I do not intend for the tithing system as scripture, as a lawyer who has studied the law, I tell you it is not. I fear that old man's admonition need be heeded. 'Tend clear your mind of cant,' said the tithing system is obligatory, then the law is not a part.

I fixed a better standard. Upon the day of the week let everyone of you find him in store as God has prospered. This being the Bible standard, we are right to teach, as scripturally bind together. I want you to underscore the finding. Giving is a part of the Christian life, and life means growth, development and no limits must be placed."

Jefferson, Texas.

As a stranger be permitted a little to say in your columns that I may bring to you joyful news of our meeting just held at Jefferson, Texas, and the blessed influence of the Holy Spirit with pastor and people and the blessing poured out upon each. God was with our pastor and people in great power; the church was revived and strengthened and the city has received a spiritual uplift. We have given us the victory. We were in the receiving and baptizing of members upon a profession of faith, six men and boys, four young women; one letter, and one by restoration, and there are others yet to join us. Let our church to be pressing for-

ward in the Master's work in all of its departments. We have a fine Sunday School, a B. Y. P. U. in which we are striving to train our young people for the Master's work, a "happy heart" in which there seems no limit to their zeal; led by Bro. J. S. Lewis, Jr., and wife, and best of all we know our Master is with us in all our work, "planting our feet on higher ground."

Let us rejoice together in the spirit of prayer which God has given us praying that we may have launched out upon a new era of usefulness in the sowing and reaping for the Master, and may the Spirit of Truth guide us in the way of the Lord."

Mrs. M. V. Rice.

A Glaring Nonsequitur.

We should sometimes preach on "Baptism," therefore, we should at all times preach on "Baptism."

Those who agree on the plan of salvation, but differ as to the ordinances and church polity, may at times agree to lay aside these points of difference, for the time, and engage in a union meeting to work for the salvation of souls, therefore we should at all times lay aside these points of difference and have only union meetings.

This seems to be the reasoning of some of our brethren, but the fallacy is too glaring to need discussion.

There is no doubt in my mind that the cause of Christ has greatly suffered as the result of so-called union meetings, but that is no reason why we should condemn all union meetings. On the other hand there is no doubt, in my mind that much good has grown out of union meetings where properly conducted, but that is no reason why we should have only union meetings. There are many reasons why each church should frequently have a series of revival meetings, in which we should preach not only the plan of salvation but the ordinances as well. This should be done in the spirit of our Master, and for the glory of God. It is to be deplored that some of our churches will go into a so-called union meeting without any agreement as to what shall be taught and in many instances without any knowledge of what the preacher believes and teaches.

Some of these meetings are run on sentimentality, with very little in general and nothing in particular taught. In others, sinners are taught to quit their meanness, get good, die good and go to heaven. In other words, they are taught that they are to be saved by obedience to law, or by their good works. If salvation is of works, either first, midst or last, either in whole or in part, it is not of grace. If people are saved by sentimentalism, or by what they do then I know nothing of the gospel. To my mind, there is but one gospel to Adam's fallen

race, and that is the good tidings about Jesus Christ, the sinner's friend and the sinner's Savior.

This gospel constitutes a very definite, fixed, invincible, dogmatic body of truth, and I can never engage in a union meeting with a preacher who will not agree to preach Christ as the sinner's substitute, and therefore a present perfect Savior. If a brother will hold up Jesus as the sinner's only hope I can without sacrificing a principle engage with him in leading sinners to Christ, just as I could engage with him in a campaign against gambling or strong drink. For me to enlist to aid my friends in a great cause about which we are agreed, does not in the least imply that I agree with them in all things, or that I should not at times discuss the things about which we do not agree. For instance, I might engage in a campaign against strong drink with those who believe that there is no harm in the hard party, the dance or the theatre, without compromising my convictions about these things. I may even agree not to discuss them during our campaign without the least compromise. My friends will of course understand that I still hold my views inviolable, and that I will discuss them as occasion may demand. Let me sum up in a very few words:

1. I do not favor union meetings as they are frequently held, i. e., without an agreement.
2. Where an agreement can be had on the fundamentals of Christianity I believe that a union meeting can occasionally be made a great blessing to a town or community.
3. That it is a bad policy for a Baptist church not to hold meetings in which Baptist principle is clearly and fully set forth. "Ubi libertas, ibi patria."

Fraternally,

A. J. Preston.

Summit.

Evangelist T. T. Martin and his charming singers, Mr. and Mrs. Scholfield, are with us in a tent meeting. Notwithstanding the rainy weather since the meeting began Monday, the attendance is good and interest increasing. Let prayers be made by all who read this that our Father will give His cause in Summit a great uplift.

Truly,

I. H. Anding.

News in the Circle. Martin Ball.

The Mars Hill Church, N. C., has called Rev. Edwin R. Harris of the Seminary, and he will begin his labors June 15.

Pastor W. H. Ryals, Paris, Tenn., will be assisted in a meeting by Dr. T. S. Potts, of

the Central Church, Memphis, beginning the 3rd Sunday in this month.

Pastor J. P. Harrington, of Aberdeen, is in a great revival. He is assisted by Rev. J. A. Held, of Natchez.

At Rockingham, N. C., the meeting conducted by Evangelist H. A. Hunt, of the Home Board, resulted in 62 additions—52 by baptism. This was said to be the best meeting in the history of the church.

All the Baptist pastors of Paducah, Ky., have united in a great tent meeting. The preaching is to be done by Pastor-Evangelist Terry Martin of Mayfield.

After 15 years labor Pastor J. T. Jenkins has resigned at Wilson, N. C. It is not stated where he will go.

The Central Church, Atlanta, Ga., has recently passed through a great revival. The pastor, B. P. Robertson, was aided by Evangelist J. J. Wicker. 93 additions to the church.

The First Church, Dalton, Ga., has called Rev. Geo. P. White, of Ridgeway, S. C. He will begin work in his new field July 1.

Rev. L. S. Smith leaves the church at Winters, Texas, to become Field Agent of the Western Evangelist.

Rev. M. Ashby Jones, of Augusta, Ga., will preach the annual sermon for the Divinity School of Colgate University. He will meet the demands well.

We appreciate very much the kindness of the Baptist World in quoting from our report of the Southern Baptist Convention and the many other nice things said about us.

Missionary J. W. McCollum, of Japan, is resting and regaining his broken health at Green Lake, Seattle, Wash. He is one of our most honored and effective missionaries. A church in Kentucky wanted his services as pastor but his health would not permit.

The First Church, Atlanta, Ga., has called Dr. C. W. Daniels of Ft. Worth, Texas. The call was unanimous and hearty. He has not yet made known his decision.

Pastor Bryan Simmons will be aided in a meeting at Beardon beginning the 4th Sunday in this month, by Pastor Martin Ball.

The Baptists of Louisiana have arranged for a Bible Training School at Mt. Lebanon. The first session will be held in August. It is proposed to hold the meetings each year at the close of the school, Mt. Lebanon Academy.

Rev. Burton A. Hall is engaged in a great meeting at Gatesville, Texas. The first week there were 150 professions. We wait to see how many of these are soundly enough converted to obey their Lord in baptism.

The East Avenue Church, Austin, Texas, has just closed a splendid revival. The pastor, J. B. Holt, was aided by State Evangelist H. D. Heath. There were 40 additions.

The term "Female" has been dropped from the Blue Mountain Female College, and the school will hereafter be known as the Blue Mountain College. It will still be the home of our girls.

Dr. A. U. Boone, of the First Church, Memphis, in an article in the Baptist and Reflector, expresses himself very freely as being in favor of a division of the Southern Baptist Convention. He claims that it is now only a mass meeting and not a deliberative body. His suggestion is worthy of serious thought.

We regret to learn of the death of Mrs. L. L. Fonville, of Jackson, Tenn. She was the beloved daughter of Dr. and Mrs. G. M. Savage, whom many of our readers know and love. We extend hearty sympathy.

Evangelist H. A. Hunt is this week in a meeting with Pastor Martin Ball, of Winona, the prospects are favorable for a great revival.

The church at Ocala, Fla., which was left vacant by the resignation of Rev. C. C. Carroll, who went to the Third Church, Owensboro, Ky., has called Rev. H. E. Gabby and he takes charge at once.

Dr. E. E. King, of McKinney, Texas, has recently closed a good meeting in his church. He was assisted by Rev. S. W. Kendrick. 42 additions.

Pastor W. G. Mahaffey, of Coffeeville, is quite sick. There is much danger that he will not recover. Let earnest prayer be offered that his useful life may be spared.

It is announced that Rev. T. J. Watts has been elected Corresponding Secretary of the B. Y. P. U. for the South. This is a good selection.

Rev. A. H. Autrey, of Boonville, has accepted the call to the pastorate of Nashville, Ark., and will enter the field July 1.

The Tabernacle Church, Chattanooga, Tenn., has called Rev. J. W. Kemp, of Edinburgh, Scotland. Mr. Kemp has been attending the Bible Conference in Dr. Broughton's Church, Atlanta, Ga. It is not known whether he will accept.

Rev. John E. Briggs leaves the Capitol Avenue Church, Atlanta, Ga., and accepts the call to the Fifth Church, Washington, D. C.

A Statement.

Will you please say to your readers that, because of the postponement of a meeting that was to follow this, I have no engagement until July 1, when I go to Alabama for a two months' campaign; and, if any church, in town or country, big or little, far or near, rich or poor, cannot do any better, and want me in a meeting—with or without my singer—I shall be glad to serve them as best I can. We close here next Sunday night, 13th.

W. P. Price.

Cato Greets Her Own.

Cornelia in referring to her two brave boys said, "These are my jewels." A similar spirit pervaded the breast of the old church at Cato as she on Saturday and Sunday, May 29 and 30, welcomed back home the preacher boys that she has produced. The six preachers that this old church has sent out are Rev. J. J. Walker, pastor at Shubuta; Rev. J. R. Johnston, pastor at Gloster; Rev. W. P. Chapman, field editor, Mississippi Baptist; Rev. J. E. Barnett whose field of labor is in Coahoma county; Rev. Sydney Johnston, son of Bro. J. R. Johnston and who expects to enter Mississippi College as ministerial student next session; and the present pastor at Cato.

All were present except Bro. Barnett whose work was so arranged that he could not be with us. The following is the order of the exercises: Saturday morning, welcome address by pastor, response by Bro. J. R. Johnston, sermon by Bro. Chapman on Fixedness of Purpose Essential to Character Building; Saturday afternoon, sermon on the Resurrection of Christ by Bro. Sydney Johnston; Sunday morning, lecture to the Sunday School by Bro. Chapman, sermon on The Introduction of the Gospel to the Gentiles by Bro. J. R. Johnston, Sunday afternoon, sermon on The Great Commission. All the brethren were at their best, and the occasion will be remembered for many a day by all present, especially the preachers.

S. G. Pope, Pastor.

Just a Word.

"The Sinner Not Saved by the Instrumentality of Preaching," as treated by Bro. W. M. Moore some weeks ago in your paper, has somewhat bewildered me. If I understood Bro. Moore, and he is correct in his views, a lot of my preaching has gone to the waste-basket.

He says: "No doubt many souls have been quickened by the eternal Spirit of God but many of them perhaps do not manifest

it by coming to the church, putting on Christ in baptism. They may have passed from death unto life, or been quickened but they are not discharging their duties as God would have them; to such the gospel should be preached." Now, Bro. Moore, let us see if your idea coincides with the great commission of Jesus Christ or not. He said to his disciples in Mark 16:15 "Go ye into all the world and preach the gospel to every creature." He did not say "To such as have already been quickened. He did not say "To such as were already saved." He did not say "To those who did not know obedience in baptism," but "to every creature."

In 2 Cor. 5:19, 20, the Lord Jesus has committed the preaching of the word of reconciliation unto us, and we should preach it to those who are not reconciled to God, to those who are not already saved, to those who are walking in darkness and in the shadow of death.

Bro. Moore, God is able to take care of His side of this question; to quicken, to prepare, to make alive, and it is our duty to do as He tells us, leaving the results with Him.

Yours for the truth,

E. J. Hill.

The Basil Manly, Jr., Chair on the Sunday School in the Seminary.

It was an announcement which brought to the Southern Baptist Theological Seminary Twenty Thousand Dollars on condition that \$40,000.00 additional be raised by the Baptist Sunday Schools of the South to endow a Chair on the Sunday School, to be known as the Basil Manly, Jr., Chair on the Sunday School.

The Sunday Schools of the First Baptist Church of Lynchburg, Va., of the Citadel Square Baptist Church, Charleston, S. C., and the Broadway Baptist Church, Louisville, Ky., have each pledged \$500.00 toward the \$40,000.00. The Sunday School Board will make payment to the Seminary at the rate of one dollar for every two dollars paid in by the schools until the total amount is raised. All the field representatives of the Seminary will present this matter to the churches, and Rev. T. J. Watts, of New Liberty, Ky., who has recently closed an agreement to enter into the service of the Seminary, will have specially in hand this effort to enlist the Sunday Schools in the Jubilee endowment campaign of the Seminary. Mr. Watts will confine his efforts for the present to the State of South Carolina, but will write articles regarding the movement to the denominational papers, and in other ways seek to foster interest in it.

As is generally known, an effort is now being made to raise \$600,000 additional endowment for the Seminary. This offer of the Sunday School Board looks to the en-

dowment of a special chair on the Sunday School by the Sunday Schools. It is earnestly desired that as much as possible of this money be raised in cash, or in subscriptions, payable within one year. In cases where this cannot be done, of course the annual payment plan can be adopted, and notes given in the name of the Sunday School, signed by the Superintendent. The Treasurer of the Seminary will keep a special account with the Sunday Schools of the South, giving credit for all remittances until the total amount is raised. All remittances should be addressed to the Baptist Theological Seminary, Louisville, Ky., and designated for the Sunday School Chair, in order to be properly entered. It is hoped by the Seminary management that the field secretaries of the Sunday School Board will lend their sympathy and co-operation in the raising of this sum.

If the superintendents of Sunday Schools and pastors of churches should need literature in getting the matter before the Sunday Schools, we will gladly furnish literature for the purpose. We have various leaflets giving information regarding the Seminary, and Dr. Frost has been requested and has kindly consented to prepare a leaflet bearing directly upon this matter. Dr. Frost is thoroughly familiar with all phases of Sunday School work in the South, and his leaflet on the Basil Manly, Jr., Chair will be helpful to all in presenting this matter to the Sunday Schools.

If any points regarding the plan are not clear, I shall be glad to furnish information upon application for the same. It is earnestly hoped that by general co-operation we may be able to raise this sum at no very distant day, but it will require the co-operation of all to achieve this great result. Let friends of the Seminary everywhere pray for God's blessing upon this effort.

E. Y. Mullins,
President.

Louisville, Ky., June 4, 1909.

Canton China.

Dear Brother—Last Sunday was a great day for us at Yang Shan, our new compound. We organized a Baptist church of sixty members who had gotten letters or noon twenty-five candidates were received and baptized. The new church starts with eighty-five members. Some others will be received and baptized soon. Those who joined were, eight from the Womans School seven from the Girls School, two from the Academy, six from our Orphanage and two from the outside. Bro. Cheung Lap Tsoi examined the candidates. He is a past master at this work. I do not think that I ever heard experiences that I was better satisfied as to their fitness for baptism than I was with these. Bro. Cheung did the baptizing in a large pond in front of our houses

The crowd was large and orderly. A. R. Roadman, an Englishman, was present. He had never seen anybody baptized before. He said it was the most impressive sight that he had ever witnessed. Our hearts are full of joy.

Leading up to this organization we had two weeks meetings. The first week Bro. Hune Leung Tsoi preached. He did it well. The sermons would compare favorably with our best preachers. The second week Prof. Ue Sui Wan, of our Seminary preached. He gave us some fine expository sermons. This brother has been called by the Tung Shan church to be its pastor. He will probably be ordained before a great while. Sunday morning Bro. Yeung Hoi Fung, the city pastor preached a very appropriate sermon from 1 Cor. 3:9, "Ye Are God's Field."

The church adopted the 18 articles of faith, known as the New Hampshire articles of faith. They adopted a church covenant. One article of this is about obsolete, that against foot binding. We let it stay in the covenant. I have seen but one little girl with newly bound feet during the last two years. This is one of the fruits of Christianity. We praise God for this. I trust we will have some reinforcements this fall. And may we not look to Mississippi for some of these? I wish to thank someone for sending the Record to us. The Lord bless you in your great work for the Master. With love, I am,

Yours fraternally,

E. Z. Simmons.

Commencement Exercises.

The "old reliable," Mississippi College, has closed one of its most prosperous sessions, graduating 21 young men. We give their names: J. B. Arrington, B. S.; W. F. Backstrom, B. A.; O. O. Bennett, B. S.; J. D. Cliett, B. A.; F. M. Coleman, B. A.; E. F. Green, B. A.; H. Haywood, Ph. B.; J. K. Huff, B. A.; L. T. Lowrey, B. S.; F. H. May, Ph. B.; J. F. Measeles, Ph. B.; V. B. Montgomery, B. A.; Troy Morgan, B. A.; J. H. O'Neal, B. S.; B. Sartin, Ph. B.; A. G. Stubblefield, B. S.; J. M. Taylor, Ph. B.; H. E. Trotter, B. A.; W. P. Vanderburg, B. A.; H. D. Webb, B. S.; E. H. White, B. S.

The contests for the various medals were spirited. The reputation of the students for good speaking lost nothing. Very much interest centers in these occasions. The medals offered at each commencement are the Carder, the Lackey, the Farr, the Trotter and the Hewitt.

The commencement sermon was preached at 11 a. m. on June 6, by Rev. Charles S. Gardner, D. D., of Louisville, Ky., and the commencement Sermon of Hillman College was preached on June 6, at 8 p. m., by Rev. T. J. Shipman, D. D., of Meridian.

The Annual Address was delivered by President S. P. Brooks, of Waco University, Texas.

WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.).

Woman's Central Committee

Mrs. J. A. Hackett, Meridian, President of Central Committee.

Mrs. W. R. Woods, Meridian, Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, President of Sunbeam Work.

Mrs. Martin Ball, Winona, President of Young Women's Auxiliary.

Officers of Annual Meeting

Mrs. J. D. Granberry, Hattiesburg, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

Before and Beyond.

Before the day of gladness and light,
Was silence, shrouded in evening gloom.

Before the dawn of joy is morrow's night,
And glory rises radiant from the tomb.

Beyond the sky, where seems the sun to set,
Is other sky to which he brings the morn.

Beyond life's day, beclouded with regret,
Is other day, and death is but the dawn.

W. W. S.
In Religious Herald.

Recommendations of the Executive Committee of Woman's Missionary Union.

With glad recognition of God's power and leadership in our work for the year, and the desire that the Union may be more used of Him in the future, we submit the following recommendations:

1. Motto.—"The people that know their God shall be strong and do exploits." Dan. 11:32.

2. Young Woman's Auxiliary. That we develop and extend the organization of the Y. W. A. and that we continue to enlist other young women for mission service, emphasizing among them mission study courses, systematic and proportionate giving, and special training for mission work.

3. Children's Societies.—That the special objects given the children in the past years by the Home and Foreign Boards be continued; that systematic efforts be made to establish Chapters of the boys as well as the girls in mission bands; that the children also Order of Royal Ambassadors and Sunbeam Bands, and to enlist the boys as well as the girls in mission bands; that the children also be helped to form the habit of giving regularly and proportionately.

4. Boxes.—That the box work so long a part of Union's endeavor be continued.

5. Margaret Home.—That the plan of apportioning running expenses of the Home among the States; of sending these funds to the Treasurer of W. M. U., and of setting aside any surplus as part of a Contingency Fund remain unchanged.

6. W. M. U., Training School.—That grateful for the success of the Training School, we apportion among the States \$3,000 for its current expenses for the year 1909-1910; and continue the effort to complete the sum of \$20,000, the first third of an ultimate sum of \$60,000 for Permanent Endowment.

7. Calendar.—That we instruct the W. M. U., Literature Department to prepare a Missionary Calendar for the ensuing year, assuring them that we will endeavor to place 6,000 copies in the hands of our societies.

8. Our Mission Fields.—That "Our Mission Fields," the official publication of the W. M. U., be circulated more widely; and that the societies be urged to further increase its subscription list among pastors, B. Y. P. U.'s, and other mission workers.

9. Week of Prayer.—That the Week of Prayer for World-Wide Missions be the first week in January; the week of Special Prayer and Offering for Home Missions the first week in March; and that as usual we make our Christmas Offering for China, and our Special Offering for Home Missions in March.

10. Enlistment.—That not

having as yet brought into active service one-fifth of the women and children in our churches, we continue the campaign of Enlistment and Enlargement; and that Enlistment month be observed in October, the States being asked to report the result of this special effort.

11. Apportionment.—That the Apportionment to States for the coming year be based upon the equal ratio of population to number of churches.

12. Secretary's Visits.—That the State Teachers, when arranging tours for the Corresponding Secretary, plan to give them form of Missionary Institutes, when possible and that care be taken to make her visits as useful as may be by gathering the women from several churches at various central points.

13. Giving Study Service.—That a renewed effort be made to bring all our societies into line with systematic and proportionate giving, that we use the Mission Study Courses and Missionary Institutes as means of better information; and that we hold up before all our societies the need for personal service in our own needy communities, as expressing the spirit of the Master.

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Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It is a liquid—pleasant to take—acts immediately. Try it. 10c, 25c, and 50c, at drug stores.

W. M. U. Notes.

One of the most pleasant features of our annual meeting is meeting face to face those with whom we have labored and hear of their work and to learn of the prosperity of the work committed into their hands.

We fully appreciate the value of time one should attend the annual meeting of our W. M. U. There every minute is utilized—committee meetings, writing reports and attending the sessions, leaving no time for sight seeing, seeing friends or even attending the Convention.

The reception at the Galt House is to be carried in our minds as a pleasant memory. The parlors and the corridors were thronged with women renewing friendships and making new friends. Miss Heck stood at the head of the receiving line follow-

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ed by the other officers and the missionaries. The Executive Committee passed a resolution that the reception be omitted hereafter and that time be given to business and attendance upon the meetings of Convention. The Louisville women were most faithful in their efforts in entertainment of the delegates and everything was done for their convenience and pleasure. We are greatly indebted to the committee for their hospitality and many kindnesses shown.

Staves, leading & sleeping. Write us for prices on the best quality of black cooperage for packing "Sugar," "Produce," etc. We ship in straight on matched cars and guarantee quality. H. W. Sawyer, Jr., 540 Spruce Bldg., St. Louis.

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The time in the meeting given to our returned missionaries after seven years' absence was too short. They thrilled our hearts as they told of their work and the great need in their respective fields, and brought to us a deeper realization of our responsibilities.

To Drive Out Malaria

And Build Up the System

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Please make a note of the Apportionment for the coming year: Home Missions \$ 85,000 Foreign Missions 115,000 Training School 3,000 Margaret Home 1,560 If these figures seem large to you remember we are "To attempt great things for God and expect great things from God."

Our own State apportionment: Home Missions \$ 3,500 Foreign Missions 3,900 Training School Endowment 20,000 Margaret Home 6,500

When we realize the need these figures seem none too large for our State and as we plan for the work before us let us bear in mind the motto for the year: "The people that know their God shall be strong and do exploits."

Central Committee.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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We equip you, allow credit and pay freight. We publish Bibles, Testaments, "Cook Books," "Children's Bible Stories," "Business Guides," "Cotton Calculators," 75c outfit on "The Masterwheel of Love" free for 12c postage. Write THE SOUTHWESTERN COMPANY, Publishers, Nashville, Tenn.

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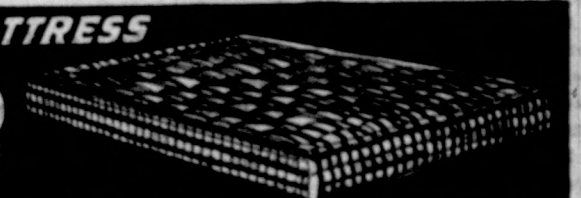
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Helpful Ideas For the Home.

The common use of paper about a house is sanitary, and a great saver of labor. On sweeping days, wring several papers out of hot water, then tear in little pieces and scatter over the carpet, and no dust will rise when sweeping, and the carpet will be left fresh and bright. There is nothing better than soft paper to impart the final polish to windows and mirrors. A pad of newspapers is a great protection to the mattress in the sick room. These may be covered with a piece of old soft comfort or blanket, or old soft sheets will be better if it will be necessary to wash them often. It is a good plan to keep a small whisk broom hanging in a convenient place and brush the bed and mattress off every two or three days and you will never be bothered with dusty beds. Corrosive sublimate, half an ounce, dissolved in a pint of wood alcohol, is sure death to bugs, especially those that are often found on beds during the summer months. It is a good plan to keep a bottle each of ammonia, turpentine and alcohol in the house; also one of purified oxgall to use in the laundry. A little turpentine in soft water will set the color in cotton fabrics and the pretty gingham and percal dresses can be kept fresh and new looking by stirring enough pearline in warm soft water to make a strong lather and then washing the garments quickly through the suds, and the all white waists and dresses are made a beautiful white with very little rubbing by putting them to soak in the suds and then washing and drying in the sunshine. A few drops of ammonia is good to soften the water, and alcohol will remove grass stains if they are first rubbed with lard, and oxgall is used for setting the most delicate colors in cotton fabrics. To clean plaster of Paris, mix a small cupful of whitening with hot water, then with a small brush, paint the cast all over with the mixture and it will look like new.

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Jackson, Miss., May 7, 1909.

The Ministers of the Gospel, State of Mississippi.

Dear Brethren—It is true that

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there is to be found in many places in our State a spirit of lawlessness, either open defiance of law or a lack of reverence for its majesty. Many laws in fact are violated with impunity. The more serious infractions of the law or a lack of reverence for its Homicidal mania is rampant. Our legislators have made for us wise laws in the effort to protect and preserve people from the crimes and debauch manhood and impoverish and destroy homes. It remains for the patriotic citizens of our commonwealth to see that these laws are enforced and the infractor punished.

The Law Enforcement League was organized for the purpose of giving aid and encouragement to officers of the law in the discovery and punishment of crime, especially those which baffle ordinary vigilance of peace officers, and for the further purpose of arousing in every citizen a moral interest and a deeper sense of responsibility in upholding the laws of his State. While the League will not confine its efforts to any one form of crime, the prevention of the illicit sale of liquor calls for especial and unremitting vigilance. Despite the enactment by the Legislature of statutory prohibition the fight is not ended. The liquor sellers will do everything they can to discredit prohibition and destroy public sentiment both for the law and its enforcement.

This league stands for agitation, legislation, and law enforcement. It is practically the same thing as the Anti-Saloon League, after which it is modeled. Its scope, possibly, is some wider but it merits the same favorable consideration and hearty support as the Anti-Saloon League received at the hands of the ministry and good Church people. The one is just as much the cause of our Lord as the other. Both stand equally for the sanctity of the home, the protection of morals, and the punishment of crime.

Like all other great movements for the suppression of crime and the removal of sin this righteous cause must look to the preachers of the Gospel for friends and leadership. Their interest in this vital question will determine the

future weal or woe of our great State, whether there shall be a return to the saloon with its attendant evils or whether our people shall be for ever free from this curse

We call upon all ministers of the State to join actively with in securing the co-operation of all good people in the success of this worthy cause and in creating a strong, healthy public sentiment for the proper enforcement of law, and a true appreciation of citizenship. Begin the agitation of civic righteousness among the people and prepare them for a sympathetic hearing of a representative of the League when he visits your community. Gather the people together in union meeting and invite our superintendent, Rev. W. M. Pinson, to address them.

Respectfully,

W. F. Yarborough,
Rev. Chas. W. Crisler,
Rev. M. O. Patterson,
Rev. J. E. Carpenter.

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Think of her attempting to make ice cream in the old disappointing way! With **JELL-O ICE CREAM Powder**

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Puze Red Rust-Proof Oats, free of Johnson Grass or other noxious seeds. 80 cents per bushel, or 10 or more bushels at 75 cents per bushel.

Hairy Vetch, 10 cts per pound, \$9. per 100 pounds.

Southern Winter Rye Grass, single bushel \$140; sack of 3 bushels \$1.35.

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Prohibition Does or Does Not Prohibit.

The one or the other depends upon the view one takes of it. A standing argument of the opposers of the prohibition movement is: Prohibition does not prohibit. Those who make the statement are either ignorant of the object of the movement or else make a wilfully false statement. It never was designed to prohibit theft, murder, rape or drunkenness. Nor can it. From this view it does not prohibit rape an outraged public sometimes punishes the rapist by burning alive. This prohibits this one from ever committing the crime again but does not prohibit others. Even the law passed under which persons who commit these crimes are punished does not prohibit their commitment. In the case of ers from committing it. What then is and has been the avowed object of prohibition? It is: to sell intoxicants by the drink, prohibit those having authority from the State to grant license to from exercising that authority. This has always been and still is its object. Does it prohibit? Consult the record of the counties of the State and find even an instance where such a license has been granted under the laws of the State in any county under prohibition rule. If none can be found let all who say that prohibition does not prohibit know assuredly that Prohibition does prohibit to perfection, and that it is our law that is implicitly obeyed in both letter and spirit. Is there any other law equally as well obeyed.

J. H. Whitfield.

Brandon, June 1, 1909.

Pearlhaven.

Please publish this account of our meeting at Pearlhaven. The meeting began the second Sunday in May and continued until the following Sunday. Bro. Gill of Wesson did the preaching and did it well. The congregations were charmed from the beginning by his earnestness, clearness, and

power. Notwithstanding the obstacles that were brought about by the mill closing down at night, and some of our people moving away, and our singer failing to get here, we had a splendid meeting. There were twenty-five additions to the church. Fifteen of whom were for baptism. The church to show their appreciation of Bro. Gill's work gave him a purse of fifty-four dollars. There are yet unsaved people here. Pray for us that we may reach them.

C. C. PONES, Pastor.

East McComb.

I have noticed that there is hardly ever anything in the paper from East McComb church. Why this is the case I do not know, however it is not because there has been nothing done about which to write. Our pastor has worked hard and under his leadership the church has been greatly blessed.

Notwithstanding the depressed business conditions for the past year or more the church has continued to improve until today it is said to be the best church in McComb City in many respects. Bro. Butler had planned for a general forward movement, and we were looking for greater results in the future. Man proposes but God disposes, for just now in the midst of our hopes and plans for the future God sees fit to put him in another and larger field, so our young pastor has been called to Grace Church, New Orleans. We believe God's hand is leading in this, for the call comes unexpected and unsought. We know that a move in any direction was not contemplated much less to New Orleans. The first intimation he had was the reception of a letter from the pulpit committee asking him to come and preach for them, and look over the work. He preached for them the first Sunday, both services. Since then the church has given him an urgent and unanimous call. It was the writer's privilege to be with Bro Butler, and we spent two days with the



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which for generations were taken by the Indian women and largely explain their remarkably good health. Mrs. Nellie Field, especially skillful in adjusting the Remedies to the individual requirements of each of her patients, young or old.

NO WOMAN NEED SUFFER

from Womb Disease. Menstrual Irregularity. Hot Flashes, pains in the right side and back. Fainting, Hysteria, or any other affection peculiar to her sex. The Espanto Indian Remedies will surely cure her. Write to Mrs. Nellie Field, 4409. Penrose St., St. Louis, Mo., and tell her your trouble. She answers all letters.

great work for the Lord, and knowing our Brother as I do I have not a doubt but what he will make good every opportunity in this his new field of work to do all in his power for the grand cause of Christ. We are sorry indeed to give him up here in McComb, but we believe it is best for the cause to which he has given his life. We pray God's blessings on him, and the one who shall succeed him.

E. H. M.



Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked? If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious affections. Bright's disease is especially dangerous. It could be killing you and you might not know you had it. You should start at once to take Dr. DeWitt's Liver, Blood & Kidney Cure. This efficient remedy has cured thousands afflicted like you. It absolutely cures by first cleansing and stimulating the liver, next purifying and restoring diseased kidneys to healthy action, and finally regaining health and strength and the world will seem brighter. If your druggist cannot supply you, exempt to certificate, just send \$1 to us and we will send the bottle of the medicine to you, transportation prepaid. Address The W. J. Parker Co., Manufacturers, Baltimore, Md.

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(Continued from page 13).
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